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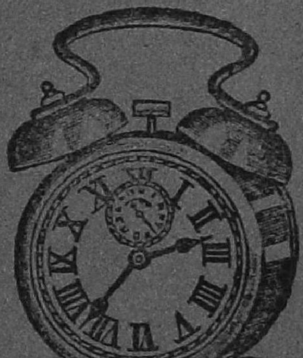

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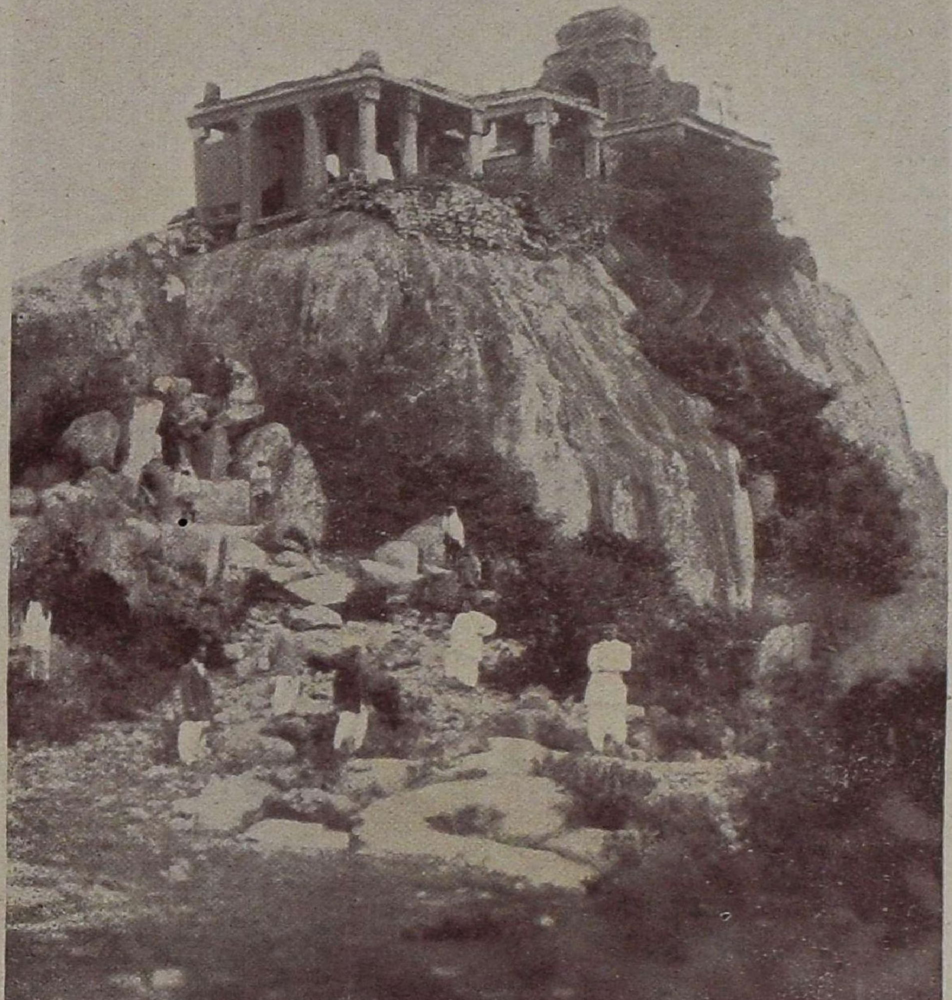

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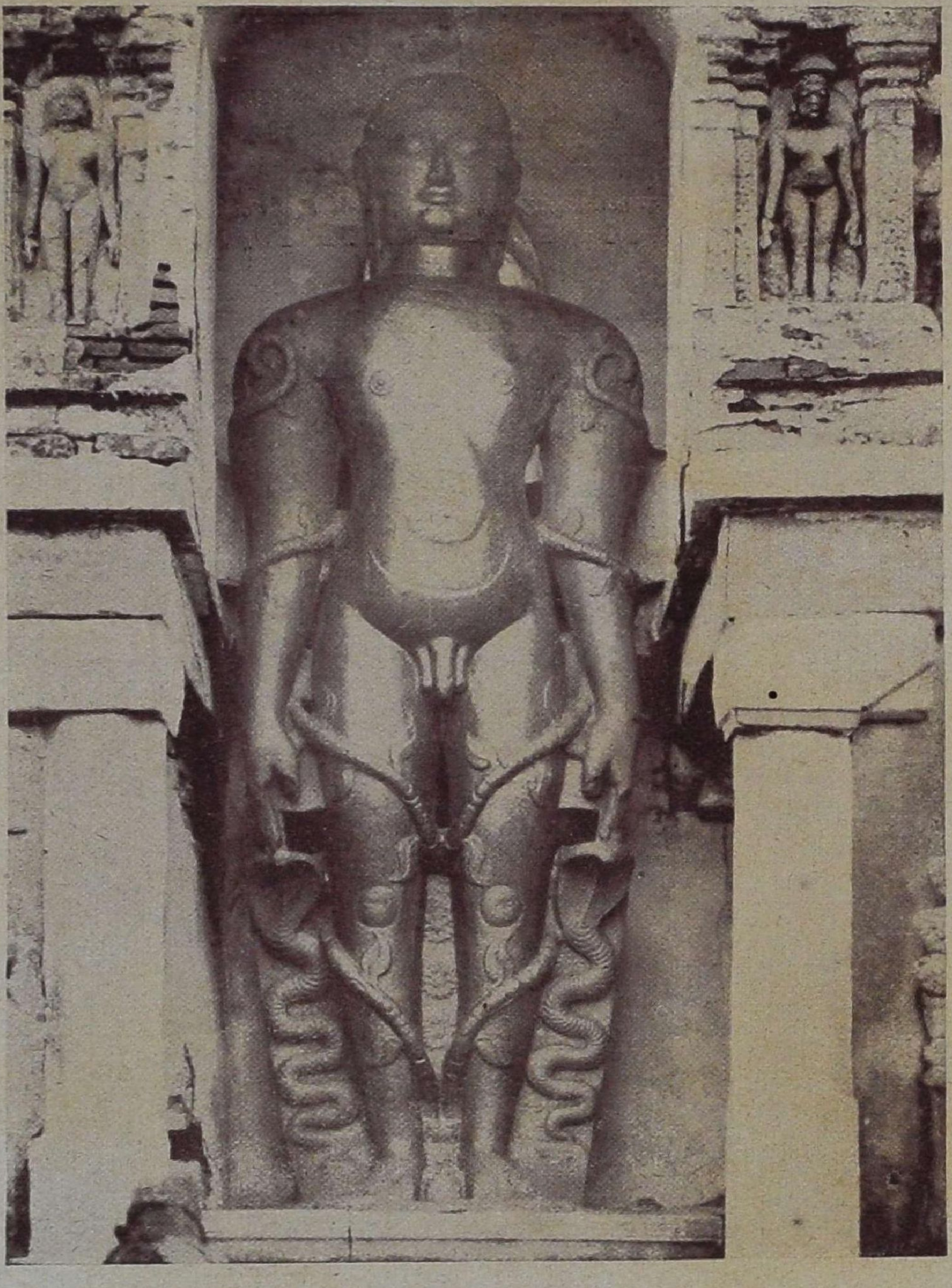

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"Sreemat parama gambhira
Syadvad amogha-lanchanam
Jiyat trailokya-nathasya
Sasanam Jina sasanam."

"Victory be to that faultless doctrine of Syadvada, great and sublime, which is the central Truth of Jainism and the Word of the Lord of the three worlds."

JAINISM.

A lecture delivered at the Second Universal Religious Conference, Madras on 30th Dec. 1923.

BY

C. S. MEGHA KUMAR.

Worthy President, Ladies and Gentlemen,

I am very glad that I am given this rare opportunity to associate myself with the noble activities of the Universal Religious Conference which holds its second annual sessions during this memorable week. It is indeed a proud privilege that has fallen me to-day to deliver a lecture on Jainism, which is one of the most ancient religions of the world. This is at once a great honour and a very responsible task. But I am not unaware of the fact that this honour I do not deserve and that this task is beyond my capacity. This is something like asking a cat to parade itself with the howdah

of a royal elephant. Fully aware of my limitations and shortcomings, and the fact that I was called upon to fill a place which was reserved for an erudite scholar who can speak with authority on all religions in general and Jainism in particular, I tried my utmost to persuade the genial secretary of this conference, when he came to me some three days ago, not to burden me with a duty which I cannot discharge satisfactorily. But when I was told that a breach would be caused in the programme of our conference if I did not consent to take up the subject, I readily accepted the invitation, in as much as I am confident of my abilities to discharge the duties of a figurehead. Under these circumstances therefore I would request you not to expect anything of invaluable importance from my discourse. However I shall make an honest effort to make it as interesting and useful as possible. Before I proceed with the subject I desire to thank the pious President, the able secretaries and the energetic members of Sri Sachidananda Sangha for calling upon me to speak on "Jainism."

A brief survey of Jaina History.

"The most important branch of Indian history is the history of her thought. For the adequate presentation of the story of Indian ideas in the fields of philosophy, religion, science, art and literature a chronological narrative of the political vicissitudes is the indispensable foundation." Thus in order to have a rough estimate of the Jaina contribution to Indian Philosophy and Religion, one must know the political power which the Jains enjoyed from time immemorial.

Within the brief span of an hour, alloted to me I can only touch upon some of the most important features of Jainism on its historic and philosophic sides.

Its origin.

First let me deal with the antiquity of Jainism. Major-General J. G. R. Forlong F. R. S. E., F. R. A. S., a learned scholar and antiquarian points out after a patient study and research of nearly two decades (in his Short Studies in the Science of Comparative Religions, pp. 243-4.)

"All Upper, Western, North and Central India was then say 1500—800 B. C. and indeed from unknown times—ruled by Turanians, conveniently called Dravids, and given to tree, serpent, and phalik worship . . . but there also then existed throughout upper India an ancient and highly organised-religion, philosophikal, ethikal and severely ascetikal viz. Jainism out of which clearly developed the early ascetikal features of Brahmanism and Buddhism.

"Long before Aryans reached the Ganges or even the Sarasvati, Jainas had been taught by some twenty two prominent Bodhas or saints or Tirthankaras, prior to the historic twenty-third Bodha, Parsva of the 8th or 9th century B. C. and he knew of all his predecessors—pious Rishis living at long intervals of time and of several scriptures even then known as *Puranas*, that is 'ancient' which had been handed down for ages in the memory of recognised anchorites, *Vanaprasthas* or '*Forest recluses.*' This was more especially a Jaina order severely enforced by all their '*bodhas*' and particularly in the 6th century B. C. by the twenty-fourth and last Mahavira Vardhamana 598-526 B. C. This ascetic order continued in Brahmanism and Buddhism throughout distant Baktria and Dacia". Prof. Beal of the Royal Asiatic society is of opinion that such a faith undoubtedly existed in Central Asia long before Buddhism was promulgated by Sakyamuni Gautama. Also Sir Henry Rawlinson has in his proceedings of the Royal Geographical Society. sep., 1885, and in his "*Central Asia*" p. 246. called attention to the *New Vihar* or new monastery at Balk and other monumental remains in bricks as marking the presence of *Kasyaps* there. The Gotra of Sri Rishabadeva the first Tirthankara was *Kasyapa* and his followers were sometimes called Kasyaps. And some scholars have suggested that the Geopraphical name Caspia resembles Kasyap and hence it is quite possible that Janism was once prevalent in Kaspia, Romania and in the cities of Samarkhand and Balk."

Mr. E. Thomas, in his *Jainism or the Early Faith of Asoka* says :—"The more simple faith, *inter se*, must primarily be accepted as the predecessor of the more complicated" "And what

more simple" asks Major General Forlong after a thorough study of the religion, "than Jainism, be it in worship, in rituals or in morals."

Besides the opinions of the European scholars we shall quote the conclusions arrived at by an eminent Indian scholar. The late Swami Ram Misra Shastri, a born Hindu Pandit of Benares in the course of a lecture on Jainism, after adducing a number of reasons in his support says "Then gentlemen, you must have surely learnt when did the Jain religion originate. The true answer to this question is (Jain religion arose) when this world began."

It is not an off-shoot of Buddhism.

In spite of these true conclusions arrived at after patient study and research by impartial and able scholars there are many Indians even to-day, even gentlemen with the highest academical qualifications, and men posing to lead the country, who believe that Jainism is an offshoot of Buddhism. Some consider it as a rebellious daughter of Brahmanism whereas some others think it to be a compromise between Hinduism and Buddhism. Therefore it is necessary here to give in brief the conclusions arrived at by research scholars about the origin of Jainism.

Dr. Jacobi, the profound German Oriental scholar, studied and made researches in Jaina Literature, it is said for about half a century. He has laid down four distinct lines of evidence to prove the priority of Jainism to Buddhism.

1. References in old Buddhist books to well-known and acknowledged doctrines of Jaina theology, metaphysics and ethics. As examples of these the following may be given.

(i) A reference to cold water possessing soul, *i.e.*, to jivas of *Jalkaya* in Brahmajala sutta of the *Digha Nikaya.*

(ii) A reference in the same to the Jaina rejection of the Ajivaka doctrine that the soul has colour.

(iii) A reference to the four vows of Lord Parsvanath in the Sammanaphala sutta of the same *Nikaya.* This passage is especially important, as it shows that the Buddhists were also aware of the older tradition of the Jainas with regard to the times and teachings of Lord Parsvanath.

(iv) A reference in the Majjhimma Nikaya to the conversion of

Upali, a lay disciple of Lord Mahavira, after a dispute with the Buddha as to the comparative iniquity of the sins of the body and the mind.

(v) A reference by the same to the three sorts of *dandas* namely, of body. speech and mind, in which the Jainas believed.

(vi) Abhay, a prince of the Lichchhavis of Vaisali refers to the Jaina claims of being able to attain full knowledge and to annihilate karmas, old and new, by means of (*Angutara Nikaya*).

(vii) A reference to the Digvirati vow and the Upostha day in the same Nikaya. Digvirati, vow. i.e., "I shall go in only certain fixed directions this day." Upostha, keeping of fast in which the laymen are supposed to be like ascetics in their thoughts and deeds.

(viii) In the *Mahavagga*, Siha, the general of the Lichchhavis, and a lay-disciple of Lord Mahavira, goes against his prohibition to see the Buddha, and is converted by him on being taught the Akriyavada doctrine of Buddhism, which made him secede from the Jain doctrine of Kriyavada, which inculcates a belief in soul, in the world, and in action (believed to be our own doing in such judgments as these : "I did it ; I shall cause another to do it ; I shall allow another to do it.")

2. The Buddhist records evidence the importance and probable high antiquity of Jainism indirectly also. (i) They mention the Jainas (the Nirgranthas) as the opponents and converts of Buddha and never imply, much less assert, that they are a newly founded sect. (ii) Makkhali Gosala divides mankinds into 6 classes. The third class is the Nirgrantha sect. A new sect could not have held such an important place in a division of mankind. (iii) The Buddha had a dispute with Sachchaka, who was a non-Nirgrantha son of a Nirgrantha father. This also proves decisively that Jainism was not an off-shoot of Buddhism.

3. The third line is the evidence of the Jaina books themselves. There are no reasonable grounds to reject the recorded tradition of a numerous class of men as being a tissue of meaningless lies. All the events and incidents that relate to their antiquity are recorded so frequently and in such a matter-of-fact way that

they cannot be properly rejected, unless under force of much stronger evidence than the one adduced by the scholars who are sceptic about the antiquity of Jainism. In the *Uttaradhyayana Sutra*, an interview between Gautama and Kesi, the followers of Lord Mahavira and Parsva respectively is held in a garden and after a good conversation carried on more or less in occult terms the two leaders recognise the fundamental unity of doctrines of their respective teachers and leave the garden fully convinced that they are workers in the same field. This again points out to an older Jaina faith which prevailed before the advent of Mahavira and which was so vigorously reformed by him.

4. The last line of evidence is the ancient character of Jaina philosophy. Professor Jacobi refers to three things in this connection. (i) The animistic belief of Jainas and (ii) the absence of the category of quality in their enumeration of the principal constituent elements of the Universe. (iii) The inclusion of Dharma and Adharma in the class of substances in Jainism. Dharma, according to the Jainas is that which helps the motion of things, in the same way as water helps the motion of fish. Adharma is that which becomes the means and perhaps the motive also of stopping motion; as the shade of a trade which tempts the weary traveller to rest in his journey. Dharma and Adharma, along with Jiva (soul), Pudgala (matter), Kala (Time) and Akasha (space) are considered to be the six eternal Padarthas or Elements of the Universe. From a consideration of these facts in Jaina philosophy, Professor Jacobi concludes that it was evolved in a very early period of the Aryan settlement in India.

Nor an off-shoot of Hinduism.

The other theory of the oriental scholars, that of regarding Jainism as an off-shoot of Hinduism is equally untenable. They cannot take their stand on this ground even, for, the doctrines of Jainism differ widely from those of Hinduism in many essential points. Jainism, is in fact far older than Hinduism itself as will be shown from arguments given below.

1. Frequent references to Jainism are found in Hindu Puranas, Yogavasishta and many other ancient Hindu Works.

In the Adi Parva of Mahabharat, Adhyaya 3. Slokas 26-27, reference is made to a Jain Monk. In Shanti Parva, Moksha Dharma Adhyaya 239, sloka 6, the famous Sapta Bhangi Naya of the Jains is mentioned.

2. Panini, the famous grammarian, in his Asthadhyai repeatedly refers to Sakatayana as a previous Grammarian and the priority of Sakatayana to Panini supplies a reason why the former makes no mention of the latter. Moreover Sakatayana's name occurs also in the Pratisakhyas of the Rig Veda and Sukhla Yajur Veda and in Yaska's Nirukta. Now the Colophon at the end of each pada of the Sabdanusasana names this grammar as the work of Sakatayana, Sruta Kevali Desiyacharya, the President of the Great Jain assembly. That the Sabdanusasana is written by Sakatayana is corraborated by the fact that the passages referred to by Panini are found in his grammar.

The date of Panini is fixed by some learned men to be about 800 B. C. The above researches prove that Sakatayana lived before Panini and that he was a Jain. The existence of Jainism can therefore be traced to the time before the age of Panini, before the Pratishakhyas of Rig Veda and Sukla Yajur Veda.

3. Dr. Rajendralal Mitra in his preface to the Yoga Sutras says that in the Sama Veda there is a reference to a Yati who condemned sacrifices. He must have been a Jaina Muni.

4. In the Yajur Veda we find reference to the naked Gods of the Jains. The same Veda mentions the names of Rishabhadeva and Arishtanemi, the first and twenty second Tirthankara of the Jains.

5. In the Rig Veda which is the oldest of all the Vedas we find in Ashtak 1, Adhyaya 6, Varga 16, reference to Arishta Nemi the 22nd. Jain Tirthankara. In the same Veda people are mentioned who lived in Magadha and who condemned Yaga or sacrifice. A passage in this Veda runs as follows ; says the Yajaman, "We propitiate the naked Gods who are holy and who purify others."

6. Rama says in Brahatyoga Vashistam, Sarga 15. Vers. 8., "I wish to get peace like Jina."

7. The fifth chapter of Srimad Bhagavatam describes the life of Sri Rishabadeva—the first Tirthankara of the Jains. The Hindus regard him as an incarnation of Vishnu. Mention is made of Him in the Agni and Varaha Puranas. There need be no doubt as to His identity. The names of his parents and his son are the same as are mentioned in the Jaina books. According to the Bhagavata Purana, Rishaba Avatar was the 9th. and Vamana Avatar the 15th. in enumeration and since the Vamana Avatar is expressly referred to in the Rig Veda it is certain that Rishaba should have lived long before the Veda was sung.

In the Brahma Sutras of Sri Veda Vyasa reference is made to the famous Syadvada (system of) logic of the Jains in Sutras 33 to 36 of 2nd. Pada of 2nd. Adhyaya. This is an attack on the Sapta Bhangi Naya which is peculiar to Jainism. It must be noted here incidentally that the theory of the Syadvada has been misunderstood and misrepresented by the great commentators of the Sutras. An able answer to this unjust and untenable criticism has been already given by Prof. A. Chakravarti of the Presidency College, Madras, in his scholarly introduction to *Panchastikayasara* and has been since accepted by Prof. Radhakrishnan in his latest work on 'Indian Philosophy.'

It will be clear from the above arguments that unless Jainism flourished at the time of the Vedas, no such references could be possible. The Syadvada of the Jainas which is an invincible and difficult system of logic, must necessarily have reached a high degree of perfection to have attracted the attention of a prodigy like Veda Vyas himself and this fact unmistakably implies centuries of previous culture. All these references go to prove therefore the fact that Jainism as a religious system must have been in existence long before the Vedas, which claim the highest antiquity.

Some land-marks in the history of Jainism.

In order to trace the origin of Jainism and its influence on Indian culture and thought we must go back to the ancient period of Aryan civilisation which is known among the scholars as the Rig Vedic period. There we see the Aryans settled in the Indus

valley and possessing highly complex social organisation. They were not in a primitive state of civilisation. They had their culture and religion which are preserved for us in the form of hymns or mantras sung by the Vedic bards at the time of sacrifice. These hymns are very valuable to us in reconstructing the civilisation of Ancient India. Many of these hymns are addressed to mostly personifications of natural forces such as Agni, Indra, Varuna, Surya and Vayu. The form of worship consisted in offering animal sacrifices through Agni, the carrier of food to the Devas. An intoxicating drink of *Soma* juice formed the fashionable beverage of men and Gods. From the story of Sunakshepa, the boy who was released from the sacrificial post we may not be far wrong in inferring that sometimes even human sacrifices were also offered to Gods. Even from such an early vedic period we hear a voice protesting against this form of religious worship and standing for purity of worship and liberalism in thought and conduct. This is from Sri Rishaba Deva, the son of Nabhi, the last of the Manus. This Rishaba Deva is also known as Adi Jina or Adisvara or Adi Bhagwan.

This Rishaba Nabheva belongs to the clan of the Purus and is mentioned in the Rig Vedic hymns as an Arhanta or the Divine Lord. He is mentioned by the Jains as the first of the Twenty four Tirthankaras. He preached to His disciples that Salvation consisted in purity of heart and deed and not by sacrificing other lives. He deprecated the spirit of commercialism in religion. Spiritual Salvation according to Him is to be secured by the principle of Universal Love and Brotherhood extended even to the dumb creation. This principle of *Ahimsa Paramo Dharma* was reiterated by a succession of religious teachers or Tirthankaras who were all kshatriyas. Since then the Jains have been the champions of a religion which rests on plain Living and high Thinking. They maintained the diginity and grandeur of human personality.

When Sri Rishaba Deva renounced his royal office, his son Bharata became the ruler of the country which came to be called after him Bharatakshetra. After Sri Rishba Deva twenty three

Tirthankaras appeared at long intervals of time and taught the true *Moksha Marga* or the path to Salvation.

Sri Rama and Sri Krishna were adherents of Jainism according to Jaina tradition. Sri Neminatha the Twenty second Tirthankara of the Jains was the cousin of Sri Krishna. The Twenty third Tirthankara was Sri Parsvanath 817-717 B. C. son of Asvasena, king of Benares. He was gifted with a fine complexion and courage and his victories as King extended down to Kalinga. When he was at the age of 30 he gave up the royal office and became an ascetic. He preached his Gospel of love and universal fraternity for about 70 years and finally attained liberation or Moksha in 717 B. C. on Mt. Summat Sikhar, now called after him Sri Parsnath Hill in the Hazaribagh Dt. of Bengal, to which thousands of Jaina pilgrims go from all parts of India throughout the year,

It was in the memorable year of 599 B. C. that Lord Mahavira Vardhamana was born to king Siddhartha the ruler of the principality of Kundagrama. His mother was the daughter of Chetaka —Raja of Vaisali. By his mother's side he was related to the king of Magadha, Srenika Bimbisara of the Saisunaga Dynasty and to the royal families of Vatsa, Kalinga and Gandhara. After living the life of a householder for 30 years, He became an ascetic and after a period of 12 years of hard penance and meditation, He attained Omniscience. For about 30 years He went about preaching His doctrines and at last attained Nirvana at Pavapuri in 527 B. C. At the time of His Nirvana or liberation Jainism had spread almost throughout Northern India. Srenika, the then great emperor of Magadha and the first monarch about whom anything substantial is known in Indian History, was a staunch follower of Mahavira and he was invariably present at all the sermons of the Lord when He was preaching on Mt Vipulachala in Rajgriha. It is said that Srenika put several thousands of philosophical questions to Mahavira which were answered to him by the Lord. Srenika is called the *Uttama Srota*—the best hearer of the Doctrine. From his association with Mahavira his figure appears more distinct than those of the other rulers of his age since the Jaina literature throws much light on the historicity of Srenika.

Thus we see that the Great Tirthankaras of the Jainas were all kshatriyas from Sri Rishaba to Lord Mahavira. that they commanded a large influence over the people of this country, that by the time of the beginning of historic India, Jainism was almost co-extensive with Northern India. It is quite clear therefore that neither Lord Mahavira, who alone is accepted by some Historians nor Lord Parsvanath was the real founder of Jainism It had been existing for thousands of years before them since the days of Sri Rishaba Deva. Our conclusion receives great support from the recent archeological discoveries in India In the famous Hathi-Gumpha inscriptions of king Kharavela who came to the throne in C. 223 B. C. there is a mention of the recovery and reinstallation of an image of Sri Rishaba Deva which had been taken away from the country about 400 years previously, that is some years before the birth of Mahavira itself. Again Dr. Fruher's discovery of a numer of images at Mathura which are now in the musuem at Lucknow goes to prove that so far back as 2500 years, people did make and did worship images of Sri Rishaba or Adinath as the Jains do even now. Had ahavira or Parsvanatha been the founder of the religion, the Jains would have confined their worship to Mahavira or Parsvanatha only and not to Rishabadeva also.

Since the days of Mahavira who preached Jainism to one and all vigorously and emphasised on purity of thought. word and deed. and love for all beings, human and sub-human, and freedom from ritualism, it was accepted by a large number of people who had been smarting under a barren and meaningless ceremonialism. The gospel of Love and Victory of Self or Spirit over body spread far and wide and got such a hold on the people that many subsequent events in the regions of Politics and religion, Art and Science and Philosophy and Socialogy were greatly due to Jaina origin and influence.

In the region of politics we have a succession of great emperors and kings since the days of Mahavira till Bharatakshetra became Hindustan by about the 12th century. Even after this century Jaina Kingdoms continued to flourish. The first great emperor in

Indian History, Chandragupta Maurya, is said to be a Jain by faith, and his able minister Chanakya the author of the famous "*Artha Sastra*" is also said to be a Jaina Muni. Recent researches have completely exploded the popular theory that Chandragupta was a low-born Hindu and various evidences have been found to corroborate the theory that the great emperor is the scion of a noble kshatriya Jaina family. There was in his Court the venerable Jaina saint Bhadrabahu the last of the Sruta Kevalis. The story is that a famine of twelve years was predicted and that Chandragupta wanted to take to asceticism and that both Chandragupta and Bhadrabahu migrated with nearly 10000 disciples to the south of India and halted at Sravana Belgola in Mysore which must have then formed the southern extremity of the Mauryan empire. Two inscriptions on the north bank of the river Kaveri near Seringapatam, (E. C III Seringapatam Nos. 147-148) describe the Summit of Chandragiri as marked by the impress of the feet of the great sages Bhadrabahu and Chandragupta. Mr. E. Thomas says: "That Chandragupta was a Jain is taken by many writers as a matter of course and treated as a known fact which needed neither argument nor demonstration. The documentary evidence to this effect is of comparatively early date and apparently absolved from suspicion. That Asoka was a Jain at first and then became a Buddhist he deduces from the statement of the monarch's edicts, as also from the statements of Abul Fazl in Aini Akbari that Asoka introduced Jainism into Kashmir. The Rajatarangini of Kashmere states that Asoka brought in the *Jina Sasana*."

Asoka was succeeded by his grandson Samprati who was also a Jain. The Grand-father and grandson of Asoka have done for Jainism what Constantine did for Christianity. Then we have several Great Kings such as King Kharavela of Kalinga surnamed Maha Meghavahana, who defied Satakarni, harassed Rajagriha and watered his elephants in the Ganges and compelled the king of Magadha to bow at his feet. The then ruling Jaina king of the Pandya Kingdom is said to have sent rich presents such as pearls, horses and elephants to King Kharavela. Kings like Kumarapala, Amogavarsha and many others of the Chalukya, Hoysala, Rash-

trakuta, Pallava, Pandya, Kadamba and Ganga dynasties were all either Jains or patrons of Jainism.

Its contribution to Indian Culture and Thought.

One of the immediate consequences of this great political power was the growth and development of Jaina architecture and Sculpture. Fergusson is of opinion that the Dravidian architecture owes not a little to Jaina influence and workmanship.

The system of Idol worship and temple building prevalent in India to-day are alike traceable to Jaina origin only. There is no warrant for image worship and temples in the Vedas, whereas the Buddhists began it at a very late period. Even then they only began with worshipping the Bodhi tree, a bone or a tooth of Buddha. But from very remote ages, as has already been observed, the Jains have been worshipping images of Sri Rishaba and other Tirthankaras.

The present form of Temples with *Sapta prakaras* and four *Gopuras* and *Mandapams* have got their originals only in Jaina Scriptures. I mean that these temples are built after the model of the surpassingly grand and sacred *Samavasaran* that takes place in the life time of every Tirthankara when he attains Omniscience and preaches the Truth to the people at large.

Among the wonderful specimens of Jaina Sculptor I cannot but mention the Grand and majestic statue of Gommatesvara at Sravana Belgola in Mysore State. The figure is standing with shoulders squared and arms hanging straight. The face is its strong point. Considering the size of the head, which from the crown to the bottom of the ear measures six feet six inches, the artist was skilful indeed to draw from the blank rock the wondrous contemplative expression touched with a faint smile with which Gommata gazes out on the struggling world. It is carved in a fine—grained lightgrey granite and has not been injured by weather or violence and looks as bright and clean as if just from the chisel of the artist, though it is nearly 1000 years old. This monotithic statue is 58 feet high which has been long well known to Europeans. It attracted the attention of the late Duke of Willington when as Sir A. Wellesley,

he commanded a division at the siege of Seringapatam. This is indeed one of the wonders of Indian Art.

In modern architecture you have the surpassingly beautiful workmanship on Mt. Abu. This temple of Neminath was built by one powerful and wealthy merchant called Vimalasah at a cost of nearly 19 crores of Rupees. Along with the Taj Mahal, Mount Abu forms one of the first two greatest works of Art in India.

In the field of literature the Jaina contribution has been immense and varied and can well be said to be encyclopaedic. In Tamil and Canares, Sanskrit, and Prakrit they have written some of the choicest and greatest masterpieces which can well be compared with the greatest works of any language in the world.

Their contribution to Tamil alone is enough to justify the gratitude of Indian thought and culture to Jainism. The Greatest master pieces such as *Jivakachintamani and Silapadikaram* and *Nilakesi, Merumandara-puranam* and didactic poems like *Tirukkural* and *Naladiyar* and *Pala Mozhi*, lexicous like the *Nikandu* and the famous grammar *Nannul* are but Jaina productions. Even the famous *Tholkappiam* is supposed to be a Jain work as may be inferred from a controversy that took place in *Sen Tamil* a couple of years ago.

The Jains have written works on many arts and sciences ; we have on Mathematics *Ganitasara Samgraha* of Vardhamanacharya, *Jinendramalai* on Jyotisha, *Badrabahu Samhita* on Law and *Arhan Niti Sutra* on Politics, on medicine by Pujyapada, on Astronomy by Varahamitra, on Lexicon by Amara Simha.

The one unique feature of the Jaina literature is the peculiar Jaina instinct for chronology exhibited therein. Various research scholars have testified to this. Even in the *Mahapuranam* we are told of Bharateshvara Chakravati inscribing his victories after his memorable *digvijaya*. Apart from tradition, in the bulk of Jaina literature, the historians owe not a little to the *Pattavalis* or the succession list of Pontiffs or Gurus. Dr. Hoerule says that, "They (*the Pattavalis*) purport to runback to even the death of the last Tirthankara Mahavira and they are no doubt based upon more ancient and correct lists that were then extant."

This instinct may also be seen from the *Mahaprasastha* that is recited before every big puja is begun in any Jaina temple. In this *prasastha* we have a long list of pontiffs who succeeded the 24 Tirthankaras in the chronological order. This has enabled many scholars to ascertain the priority and place of various acharyas and gurus.

Thus in short it is to be seen that Jainism enjoyed a golden age for several centuries together and that during its augustan period it contributed not a little to the origin and development of Indian Culture and Thought.

SOME PROBLEMS OF JAINA PHILOSOPHY.

Let us briefly consider Jainism as a religion and a system of philosophy.

Life is dear to all even though it may contain misery as well as happiness. Men's desire for an explanation of the existence of misery, for its relief to extinction and for a consequent increase of happiness, is the ground of religion. The work of relieving misery, explaining its extence, and of increasing the happiness of life, is the function of religion. According to this definition Jainism is highly a scientific religious system. Dr. O. Pertold has said :—

" The real value of Jainism lies in its inner perfection which appears in the proportionate representation of the religious elements so that none overruns the other. Every religion consists mainly of 3 elements *viz.*, the sentimental element, the intellectual element and the practical element. In most of the religions the practical element which appears in the shape of rites and ceremonies, overgrows the whole religion in such a way that the other elements become only subordinate addition, the sentimental element being still a favourite. The cultivation of the intellectual element is the special feature of the Aryan religions. But only in Jainism all these elements are well balanced whilst in the old Brahmanism and in Buddhism the cultivation of the intellectual element is often exaggerated."

The Universe.

Now to the Jaina conception of the Universe. According to Jaina Scriptures the Universe is, was and always will be. It is

eternal and it is no good looking for a beginning. Particular things change form and go out of and come into existence. But the substance persists to remain there, however much the form changes. To trace its beginning you must proceed backwards to infinity itself. Just as a man at sea can never reach the ho izon, so we can never get to the end of time and space; wherever the ship at sea may be there will always be an horizon, so also whatever point in time and space we select as a starting point there will always be a beyond.

There are two chief things of which the universe is made up· These are individual souls and individual atoms of matter. Both these are infinite and eternal. If there were only soul and matter existing there would be no coherent system of reality. The many souls or Jivas and particles of matter would be scattered in the infinite space and there would be no world. The very fact that the structure of the world is permament, that the world is a Cosmos and not a Chaos implies the existence of a principle which binds the flying atoms to the world's centre and guarantees the permanency of the world form. This is called *Adharma* or the principle of rest, somewhat analogous to Newton's theory of gravitation. But if Adharma alone were to function in the Universe, there would be absolute rest and universal cosmic paralysis; hence the necessity of a counteracting force, called *Dharma*, The function of this entity is to guarantee free movement for the objects that move of their own accord or otherwise. This principle of *Dharma* or motion then is merely to relieve the universal inhibition that would otherwise result. Akasa or Space is a reality and infinite in expansion. It accomodates the other reals. Then comes a sixth real *viz*, Time, which though not causing the changes, indirectly aid the production of such changes. All these six substances or reals namely *Jiva* or Soul, *Pudgala* or Matter, *Dharma*, *Adharma*, *Akasa* and *Kala* constitute the Universe.

No creation: No Nastika Darsana.

This Universe was never created by any God as has been observed already. It must be observed in this connection that there is an important underlying common ground between the Jaina

philosophy and vedic darsanas. If only students of Sanskrit and Tamil take the trouble to look into Nyaya, Vaisesika, Purva mimamsa, Uttaramimamsa, Sankya and Yoga systems they would doubtless come across this important common ground, that there is no creation according to any of the Indian Systems of philosophy.

If Jaina darsana is condemned as Nastika for the simple reason of rejecting the doctrine of creation then the title would be applicable to every Indian darsana with equal force. The criterion of an Astika Darsana consists of three fundamental doctrines which are present in the six Hindu Darsanas as well as in Jainism. They are :—1. Atma. 2. Moksha. 3. Moksha Marga.

In Jainism we have a thoroughly scientific exposition of all these indespensable doctrines of an Astika or theistic system of faith.

1. The *Jiva or soul* is the central idea in the Jaina Philosophy. The Jivas are divided primarily into two classes the liberated and unliberated. All Jivas in this world are from eternity impure, being mixed up with Karma *i.e.*, Karmic prakrities which are very subtle and quite imperceptible to the senses. Jivas living in their midst attract Karmas according to their actions. The Jiva has consciousness, knowledge and understanding. He is the architect of his own life. These souls on earth are called the Samsari Jivas as opposed to the Siddha Jivas or liberated Souls.

2. The Siddha Jivas after freeing itself from the trammels of eight kinds of Karmas attain Godhood possessing the eight divine qualities *viz.*, Infinite power, bliss, perception, knowledge, faith, extreme fineness, interpenetrability and equality of status. This status is called Moksha or Nirvana. This is the ultimate goal towards which every man's life should be directed.

3. Then we come to the *Moksha Marga* the third fundamental conception. To the Jaina the way to liberation consists of right faith, right knowledge and right conduct, all put together.

Samyak Darsana Jnana Charitrani Mokshamargaha.

In order to emphasise the necessity for the combination of all the three essentials in a soul, Right faith and Right-knowledge

are compared to the two side poles in a ladder while the several rules of Right conduct form the several rungs in the ladder.

The Doctrine of Ahimsa.

It is not possible for me to deal at length within a few minutes with these three great indispensable attributes to Moksha Marga. Therefore before I conclude I shall make a few observations on the fundamental theory of *Ahimsa* which is truly the centre and circumference of all the principles of Jaina religion, philosophy and ethics. According to this great doctrine a man, shall not cause himsa or injury by the senses of touch, taste, smell, sight, hearing, mind, breathing, body, strength or duration. Thus the remotest possible way of one life injuring another or rather committing sin is prohibited by this famous doctrine. Though not peculiar to Jainism no other religion has carried the doctrine to its logical conclusion and realised its enormous potency, Even the Great Law-giver of the Jews had it incorporated among his Ten Commandments when he said, " Thou shalt not kill." But the practice of killing animals for food and sacrifices has been found all over the world from time immemorial. In India we had the Yagas in which animals and sometimes even men were sacrificed to propitiate the Gods. But as against this rude and barbarous form of service the Jains have always stood for a simple form of worship which consists mainly of waving of lamps, burning of incense and offering of flowers at the feet of the Gods. It is simply grievous to think that even now in the so-called Temples, the altars are reeking with blood and the court-yards are strewn with shambles of many an innocent and helpless bird and beast. But Brahmins who even now perform Yagas involving animal sacrifice cannot think of offering animal sacrifice within the sacred precincts of their temples. We may say without much exaggeration that the purity of religious worship in Deccan and some parts of North India is solely due to Jaina influence.

This principle of Ahimsa is none else than that of *Daya* or all-encompassing love. It is not a mere negative theory of passive non-injury. It is much more than this. It is on its positive side a

regular constructive force. In order to realise this side of Ahimsa it must be brought into daily application to life. Then the theory is felt clearly to be a doctrine of, "Live and Let Live." Life is precious to all. You love your life. The Sheep does likewise. If you want to live in amity and peace with your conscience you must not bring about the end of another living being however low and helpless it may be.

That these creatures are intended for man's use is not a theory tenable in any manner whatsoever. Thus Ahimsa stipulates only vegetarianism, which if only practised by all those who have the good grace to hear this lecture, then thousands of innocent animals would be merrily grazing about rich lawns and meadows in all freedom which would have otherwise to be hurried to the slaughter house.

We can never hold out the plea that self-protection requires the killing of wild animals and insects. These creatures in the low scale of life do never harbour any idea of causing torment. If they attack and bite a person it is only in self-defence when the attitude of the person is such as to engender in their minds a reasonable apprehension of injury to themselves. Look at a serpent or a tiger fearlessly in the face without entertaining any feeling of animosity and the serpent and tiger shall never attempt the slightest harm to you. This is why many a Yogi who live among wild beasts have never had any cause for fear from the wild animals or reptiles and that is why before the Lord of Compassion all animals become free from mutual animosities and the cow and the tiger, the cat and the rat assembled together in friendly concourse. It is the feeling in your mind which is reflected in that of your antagonist and which makes him attack or bite you.

In this connection I may tell you of a Nirgrantha Swamiji or Naked Muni known as Shanti Sagarji Maharaj living to-day near the town of Shedval in Belgaum Dt. of the Bombay Presidency. I am credibly informed through a very reliable source that once while he was holding a conversation with some people a big cobra came from a certain hole and went over his body and encircled his neck.

But the muni kept quiet and went on with his speech as if there was no cause for alarm. The people were greatly terrified and requested the muni to give them permission to remove the cobra. But the saint would not grant the request saying, "It will not hurt us and we shall not injure it by obstructing its movements." Some days passed and once again when people came to worship him, they found him immersed in Dyana or meditation. When they came close to the cave what should they behold but a big hooded cobra dancing before his face with its hood wide open and with its body encircled round the neck of the Yati. The cobra was simply gazing with subdued pleasure at the supreme equanimity of the Nirgrantha muni chanting his holy *namaskara manthra.* The venomous cobra was but meekly dancing attendance, disarmed of all its evil propensities, by the mere contact and look of the devout saint. This is an instance which is said to have happened very recently and is an eloquent testimony to the fact that wild animnls and reptiles can be made better and harmless by ourselves improving in self-control. With the advancement of our own soul, and with the annihilation of our binding karmas, there is nothing on earth which is beyond the human capacity. The most perfect soul free from all karmas becomes a god himself.

In order to attain the state of perfect bliss or Moksha the path to Salvation is laid in Ahimsa by the Jaina Tirthankaras. Ahimsa strictly and clearly lays down the fact that a man not only shall not injure other living beings but he should not injure himself. Thus we read in the various systems of philosophy a system of rigorous *Tapas* called, *Ghora Tapas* in which the *Tapasi* inflicts serious wounds or causes other severe injuries to his body to make it suffer at the altar of the self. This practice is stoutly opposed by Jaina Thinkers and is condemned as *Pashandi Tapas.*

The Jaina conception of Tapas is indeed highly classical, supremely grand and is based upon a rational understanding of the soul and the universe. It is essentially optimistic; it believes in a soul with infinite capacity of activity and blissfulness. The Jaina Tapasi does not regard the physical self as anything worth consideration and hence his nudity, indifference to bath, food etc. in his

advanced stage. He is fully absorbed in contemplation on the divine nature of the self and as his purity begins to increase with the fall or destruction of the karmas he becomes more and more omniscient and omnipotent and less and less earthly. Thus he conquers his lower self namely the passions and sins of this mundane existence. With this conquest of the binding forces the soul is liberated and shines in all its intrinsic purity and beauty, power and bliss. It is on account of this victory of the higher self or soul over the lower self the body, that the Great Tirthankaras were called the Jinas and their followers the Jainas.

Sallekhana.

The highest, noblest and the most dignified form of Ahimsa is the practice of *Sallekhana*. *Sallekhana* is the utter rénunciation of life by a *Tapasi*. He takes a vow by which he will have nothing to do with this world. He would not speak nor take his food after he takes the vow of *Sallekhana*. This vow has been grotesquely enough interpreted by all oriental scholars of Jainism as suicide. *Sallekhana*, most emphatically I may say is not suicide. When you see a Jaina Muni taking the vow of *Sallekhana* you only witness one of the greatest and rarest and most classical of all instances of the noble theme of self-sacrifice. It means the sacrifice of the lower self at the altar of the higher self. The Muni thinks that the spirit is the only thing worth having and the material body is an encumbrance. He also thinks that instead of keeping the spirit encased in a state of subjection it must be liberated. Instead of allowing the spirit to degenerate under all sorts of restraint and bondage let it evolve itself to its inevitable Goal of Freedom in Mukti or Moksha. It is merely the conquest of the spirit over matter, the soul over the body. We do not see wherein lies the idea of suicide at all. In order to understand the spiritual significance of *Sallekhana*, we would do well to recall the prison scene of Socrates, where he would rather drink the cup of poison and court death than humiliate his self to the paltry considerations of flesh and blood. Above all the most classic of all classic instances of *Sallekhana* is the trial and crucifixtion of Jesus Christ. Recall the memorable scene at

Gethsemene. Ponder over his parting speeches to his disciples. Meditate upon his three prayers on that fatal night. Mark his touching and solemn words. "Behold, the hour is at hand." Christ knew his inevitable fate and yet he would not think of saving himself and humiliate his own soul. This is a veritable instance of Sallekhana. Is this suicide? Decidedly not. The Sallekhana of the Jainas breaths the same spirit of courage, determination and joy. It is never suicide or himsa to oneself, which also is a great sin according to Jainism. But on the other hand Sallekhana is based on Ahimsa. It is a great triumph of the soul, and hence the theory of Ahimsa is a doctrine of *Victory* as the word *jina* indicates. It means only a spiritual victory and does not in any way refer to the earthly existence and conquests which are only transitory. It is the spirit that is eternal. For verily, "what shall it profit a man if he gains the whole world and loses his own soul?"

The Universality of Ahimsa.

Before I conclude let me point out that this great theory of Ahimsa is full of many and varied possibilities and potentialities for the welfare of the world at large. That great kingdoms flourished in India as has been already observed when this doctrine was universally accepted and practised is enough testimony to the fact that it is not inconsistent with social and political welfare of communities and nations. Furthermore some of the greatest of emperors and politicians, ministers and financiers, commanders and generals, poets and philosophers, and scientists and artists have become so eminent only on the basic principle of Ahimsa. Ahimsa in its pure and unsullied Jaina form is sought to be brought into world politics for the solution of serious race or class problems economic and otherwise. Its political implications are recognised by thoughtful men of the world, both eastern and western, who can look beyond the present hour, as most far reaching in their effects on world polity and world evolution.

Ahimsa is, was and always will be the one great panacea for all evils on earth. It is the only weapon with which we can successfully combat the evil and materialistic tendencies of the West. Centuries of materialism resulted in a Great War and the

chaos thus caused has not yet subsided. The whole world pants for a new spirit, a new faith or a new doctrine. What can it be except the divine doctrine of Love or the Universal faternity of all living beings, human and sub-human, civilised and uncivilised, white and coloured, as immortalised in the sacred stanza ;

Ahimsa Paramo Dharmah
Adharmam Prani Nam Vada
Adharm authogathi prapthi
Saddharmam Sasvatham Sukam.

NOTES ON
SOUTH INDIAN JAINISM.

BY

Dr. B. Seshagiri Rau M. A., Ph. D.

Maharajah's College, Vijianagram.

I have been pointing out in this Journal from time to time how in S. India, Jainism has been absorbed into Hinduism. A fresh instance has occurred to my mind while reading " Nyayakusumanjali " kindly sent to me by the Revered Acharya Vijaya Indra Suri.

In Karnataka Music, soon after the Swaras are mastered, the student is taught what are known as " Pillaiar Gitams " or Gitams in praise of Vinayaka. In the first of these Gitams occurs the line—

" Siddha chaarana Gana Seevita
Siddhi Vinayaka te namo namo "

(O, Siddhi vinayaka, served by communities of Siddhas and Charanas, may obeisance be to thee !)

Now, *Siddhas* and *Charanas* are communities, preferably, of Jaina persuation. In the English commentary of *Nyaya-Kusumanjali*, these are thus differentiated :—

(*a*) p. 270. " *Siddha* is the name applied to a perfect being,— to one who has attained final emancipation. He is thus a disem

bodied perfect soul. The number of attributes associated with *Siddha* is infinite ; all the same, for practical purposes they are mentioned as eight.

These eight qualities are (p. 329) (1) infinite knowledge shedding light on all the objects of the three worlds (2) infinite perception (3) matchless *Samyaktva* and *charitra* (4) infinite happiness (5) infinite power (6) Amurttata (7) infinite *Avagahana* (8) imperishable state.

(*b*) *Charanas* or *charana Munis* is the name given to that class of ascetics who have acquired the power of flying in the air by practising austerities.

Thus *Siddha* and *charana ganas* are generally Jaina Arhats or Ascetics and the Hindu hymn to Vinayaka, the saivite deity which refers to them must surely have been the result of an attempt at Hindu absorption of Jainism when the Puranic form of Hindu religion came to take hold of the masses of Hindu Worshippers.

FASTING 81 DAYS.

WHAT THE SCIENTISTS SAY.

It is generally believed by modern scientists that a person can live at the most for sixty days without any food whatever. This conclusion of the scientist, based on sound experience and the results of continued research, is at present challenged by a Jain Saint, named Tapasvi Sunderlalji, who finished his avowed fasting for 81 days. This Jain Tapasi, is at present at Ghatkopar, a suburb of Bombay on G. I. P. Ry. line. Thousands of visitors, both Jains and non-Jains have been visiting Ghatkopar, to pay their homage to this saint, whose fasting for 81 days is a most wonderful record in modern days. The saint was seen by me lying on his

couch and was quiet, undisturbed and calm. The visitors made queries about his health. In reply to a query, Tapasvi Sunderlalji slowly but joyfully replied as follows :—

"I am quite well. There is nothing wrong about my health. I feel absolutely no pain in any part of my body."

Acharya Shri Zaverilalji, a highly cultured Jain Priest, and Guru of Tapasvi Sunderlalji explained that this was not the first fasting of Tapasvi Sunderlalji (his disciple) although this was the longest one. Sunderlalji became his disciple some three years ago. On the very first year he took a vow to fast for 44 days and successfully carried out his vow when they were at Rutlam three years ago. Last year when at Ahmednagar he again took a vow to fast for 61 days and then also he successfully carried out his vow. This year also some six months ago he had undertaken a fast for 15 days and then he had vowed to fast for 81 days.

Tapasvi Sunderlalji, is at present 47 years old and although he has been fasting for the last two months and a half, his health did not decline. Several doctors, who had very serious doubts as to the feasibility of such a lengthy fasting have visited the Tapasvi and been puzzled. The Tapasvi is carefully watched, every hour, rather every second, and there is absolutely no room for any doubt as to the genuineness of this wonderful fast. Yesterday was the last day of his avowed fast and therefore several Jains had closed their shops in his honour. To-day the Tapasvi takes food.

" *Voice of India.*"

SOME OBSERVATIONS ON CREATION.

There are wonders and wonders in this universe. The greatest of all those wonders is the universe itself and it has set many a thinker to ponder over its mysterious nature. To an ordinary layman it appears as a conglomeration of an infinite number o objects working blindly with no set purpose and apparently no

idea of having any relation with one another. The deep philosopher on the other hand presumes to have peeped beyond the veil of mystery and to have found out a sort of unity that underlies all these apparently independent objects. But to our great surprise no two thinkers have yet agreed in their views. This is not all. There is another aspect of the same problem. The first thing that troubles man is the mystery with which the universe conducts itself before our eyes. The next thing is as to how it came into existence at all. Even supposing that a workable theory about the structure of the universe is discovered, our immediate question after this is how does it subsist or exist? In other words is the world selff existing or has it got any master to contoll its movements. The obvious answer is that it has a master. To all outward appearence this seems to be a fitting solution of the problem. We are all accustomed to this way of thing. Many things in the world are controlled by man: especially in olden days man was in the habit of attributing every plan or work to a disigner or a worker and it is but natural that we his worthy descendants with his blood flowing in our veins should but think in his own ways. This type of thinking was once so prevalent that any attempt at another kind of solution was damnified as sacriligious and termed as atheism or the Godless faith which title Jainism had once the misfortune to acquire and in spite of the various attempts to disprove it, it still continues to be so stigmatised among many oriental scholars of great erudition and fame. The present article tries to make an earnest effort at an examination of the theory of creation and tell the readers what Jainism has to say about it.

Creation - what it means.

The theory of creation is a semiphilosophical way of explaining the universe. It presumes to tell us authoritatively the way in which the universe came into existence, how it is maintained and what its fate will be in the end. According to this theory the originator of this mysterious universe is an Almighty God who is all powerful, all-merciful and all-knowing. In the beginning, He said 'Let the world be' and it came into being at once. Since then it is working according to the plan set out by Him. Many of the

so called wrong way of doing things are not wrongs at all. It is we that are wrong in our views. The world is quite allright. It is designed by the Almighty who is taking a keen interest in the maintenance of H's own work of art which being the products of a Supreme Master is quite beyond our comprehension. Whatever He does, He does with the best intention which proceeds from His all-merciful nature. The so-called misery and suffering of the world is a fiction of our mind ; or if it is a misery it has a real purpose to serve. We may not know it but He knows. All that we have to do is to repose confidence in His purpose and surrender ourselves completely to His Supreme Self by way of dedicating our all to His work. If we do this we are already in God's book of favour. Our salvation is secure. But, if we mistrust Him and conduct ourselves miserably in this world of supreme art and design, we are doomed for ever.

The universe continues in this manner for a period of time fixed by God. And then as every work of art is apt to mould and decay, the universe also dissolves when the record of fate is brought forth, the names of the deserved and undeserved are read and they are sent to their respective homes. This state of dissolution continues for time. Then once again God harps on his old theme and once again the world comes into existence. Thus it continues *ad infinitum.*

This in bare outline is the substance of the theory under consideration. Perhaps it may appear as a very crude way of representing a highly valuable theory : and what is more to a scientific frame of mind it may look almost a waste of labour to ponder over a theory which has exploded long ago. True, the theory itself is very little spoken of now-a-days. But the misfortune of it is that even though it is practically dead, its effects are in full force even to-day and those who are seriously affected by it are still its prey. As such, the wounded patient is forced, before applying the remedy to explain the sort of poison that has affected him.

The main flaws in the theory.

Both in the East and the West various criticisms are urged against the validity of this theory. It is neither desirable nor

possible to enumerate them all here. Only such of them as are most fruitful for the present purpose will be mentioned below.

The first question that occurs to one as regards this theory is "What is the purpose that God is realising by this laborious work of art?" Every human work of art has got some purpose to serve. '*Nishprayojanum mandopna gachhati.*' Not even an idiot does move without some intention. Perhaps man's idea of purpose may be mostly selfish. Let us not attribute such a low motive to such a Supreme Being. Perhaps it is inherent in Him to be of good service to the world and this is one of the answers suggested. The purpose of creation, according to this view is to relieve the world from misery; which is contradicting its own statement that the so-called misery is no misery at all. Again, was there a world before creation or was there not? If there was one what was its nature? If not, where did it come from? If there was a world before, there is no necessity for creation. If there was none, it is as good as saying that something comes out of nothing. Even supposing that this is possible, the next question is how misery arose out of such a benevolent creation? Could not such an Omniscient Being avoid misery altogother? To this, it is suggested that God intended the world to be good; but man went wrong and misery is its effect, a suggestion which implies an inherent weakness in God inasmuch as He could not control His own work.

The next move made in the direction of defence is a trick of whim. It is this. The theory of creation is meant only for the layman just to create a sort of faith in God and a sort of righteous conduct in him. When he gets accustomed to this method of life, by natural trend of mind he begins to deliberate over the matter. For this type of mind a highly philosophical theory is evolved which gives a satisfactory explanation about the whole matter. That philosophical theory is as follows:—

Creation is neither so ugly and crude nor so illogical, nor can it be called creation in the proper sense of the term. The word creation indicates a creator and the thing created which is wrong. It is not *one* creator makes *another* world. The world is God Him-

self manifested. The world is God and God is the world. What is latent in Him becomes patent which is the visible world. He has no desire in creation. It is in His nature to be manifesting, just as it is the nature of a spider to carve itself out into a Cob-web. Further, though in a sense, the world is God manifested, yet it is not whole of Himself. Only some of His resources are developed. He is infinitely greater than the world itself and as He goes on developing His resources, the world will increase in its strength and beauty. The various grades of evolution we observe in this world are an indication of the developing God. Whether it will have a fully developed stage or whether it will be going on for ever is still a disputed question.

The main difficulty of this theory is that it finds no place for individuals. They are only a means to an end but not an end in themselves. The evolving God is realising Himself through them His own purpose. They themselves have no such purpose at all. In fact one school goes even to the extent of calling this world of ours as an illusion. However sound this may appear, one cannot help doubting the validity of this theory, a theory which washes away all individuals out of record and thereby taking away all initiative as well as motive for self improvement ; for, a logical conclusion of it is that since it is the nature of God to go on evolving stages after stages, there is no necessity for the individual to strive for anything and even if he does strive, it will be of no avail before such a mighty movement.

Another equally important difficulty is with regard to the existence of evil in this world. Evil cannot be wiped off by easy trikcs of logic. If any system of philosophy is to deserve a place in the world, it must justify experience which is too great to be swallowed up by fiction. That evil exists requires no proof. Each individual is a witness to it. We are so constituted that however much we may try to think it away, we cannot but groan and pine when it does stare us in the face. If, in spite of this actual fact, some one still continues to dream it as fancy it is nothing but hypocracy under the disguise of such a dignified name as philosophy. If, on the other hand, once misery is allowed, the whole theory falls to the

ground; for suffering presupposes a sufferer and that which causes suffer, quite distinct from a non-suffering God. It also implies that since misery is allowed to exist, God according to this theory must either be impotent or a cruel being Himself to see His creatures suffering. Thus a strict adherence to creation in any of its forms brings us to this :—It gives us a God who is impotent to control His own work of art, inadequate to supply us with a proper justification for the existence of evil, insufficient to account for individual aspiration and quite incompetent to explain the universe.

(To be continued.)

SRI GOMATAGIRI.

THERE is an ancient Jaina Hill Temple near Mysore City to its south-west at a distance of about fifteen miles. It is three miles from the Sagarakatte Railway Station on the Mysore Arsikere Line. It was a place of great importance in olden days as a sacred spot of Jaina Pilgrimage, also of much historic interest being once a flourishing Jaina Principality under the rule of Vikramaraya and his son Chengalaraya who were Jaina Kings, intensely devoted to the Jaina Faith. It contains much historic material and a search for inscriptions in its vicinity will provide enough material to throw sufficient light on the glorious days of Jainism. The Temple is said to be ten centuries old and the statue of Gomataswamiji situated on the top is twenty feet in height and a most beautiful work of Jaina Art. It is second in its beauty and magnificence only to the world famous Bahubaliswamiji of Sravanabelgola. The beauty and sanctity of the spot are intensified by the ideal environment in which the Hill is situated. It is in the midst of hills and lakes and was chosen as a fit place for meditation by many a Jaina Saint of old.

It is most regrettable that this sacred place of pilgrimage is left in ruins and it is the duty of every dharmabhandu of our community to pay his earnest attention to restore and improve this important

Jaina Kshetra. A fund has now been started in Mysore with this object under the auspices of THE JAINA EDUCATION FUND ASSOCIATION with Sriman M. L. Vardhamaniah as its president. The repairs and improvements that are urgently to be undertaken are the opening of a road for three miles, the repair of the dilapidated Temple, construction of a bridge over a gulf caused in the hill by lightening, formation of a stair-way from the foot of the hill to the top and the construction of a Dharmasala for the convenience of the pilgrims. The estimated cost of these improvements amounts to Rs. 25,000 and with these repairs it is sure to grow into a Holy Jaina Kshetra, we may say a second Sravanabelgola. It is earnestly appealed that all members of our community will contribute liberal donations and help the creation of a beautiful Punya Kshetra and earn the merit of JIRNODHAR. Further detailed information can be obtained from :—

SRI GOMATAGIRI FUND,
M. L. Jain Boarding House,
MYSORE (S. India).

NOTES AND NEWS.

The New Year.

With the divine Grace of Bhagwan Sri Mahavir Swamy we stand at the threshold of a new period—the twentieth year of our existence. The Jaina Gazette has been living on, ever since its first publication in 1904, and has been turning out much invaluable work slowly and silently but surely and steadfastly, with the result that it is now the only effective medium in the world that carries the torch of Jainism between the East and the West, the North and the South. Without indulging in any sort of exaggeration one may well say, that many a non-Jain could not have even heard of Jainism and much less understood it had it not been for the Gazette. It may be observed in addition, that all the Editiors of the Gazette from its birth down to the present day are some

of the most leading and learned gentlemen of the community who enjoy the entire confidence of the majority of their cultured brethren. Hence the unique importance of the Gazette both for the Jains and the non-Jains.

It is needless for us to point out that India is in a stage of transition. Even a superficial observer cannot be unaware of the epoch-making revolutions, political and educational, social and religious, philosophical and economic that take place in India. How far do they care for the Jains? Or again, how far do the Jains care for them? The answers to these questions are far from simple, and they merit the mature consideration of all the veteran brains of the community. It is in a discussion of the important topics which are vitally connected with the welfare of the Jain community that the Gazette is engaged during the momentous times through which India is passing. Therefore, while we wish a happy and prosperous new year to all our numerous constituents and while we thank them hearitly for their ready and continued support to the Gazette for the last so many years, we would request all english knowing Jains and sympathisers of Jainism to patronise the Gazette by subscribing to it and by contributing articles on some of the most important problems of communal and national interest, and thus pave the way for the ultimate unity and betterment of the Jains and the solidarity and prosperity of the Indian nation.

Sri Gomata Giri.

India is verily indeed called the Land of Temples. This is greatly due to Jaina contribution to Indian sculpture and architecture, during the glorious days when Jaina sway was almost co-extensive with India. Most of the sacred spots and shrines are to be found at the tops of the secluded and solemn heights of rocks and hillocks. Mounts Parsvanth, Satrunjaya, Girnar, Abu, Sravanabelgola, Karkal, Ponnur and Thirunaruggondai are but few instances in point existing to the present day. But Jaina tradition and history refer to thousands of such sacred places all over India. Many of these were converted into non-Jaina temples during the confused days of Mohamedan invasion and oppression and the

Saivite and the Vaishnavite revivalism. Even to this day archeologists and epigraphists point to some important Hindu temples in South India as having originally belonged to the Jainas. Owing to the numerical decadence of the Jainas many of the remaining temples have been uncared for and unremembered with the result that to-day we find quite an anomalous situation in so many places, Jains existing without temples and temples existing without Jains. One of such ancient places, hitherto forgotten, but only very recently discovered is Sri Gomatagiri about which we publish an appeal elsewhere in this issue. [*Also see frontispiece.*]

The sacred place is in need of immediate repair and we would earnestly exhort all our readers to help this noble cause with their usual generosity. In this connection we cannot but point out that some of the Jains are never tired of raising new temples in places where there are many ancient temples already. In some cases the motives which have impelled the construction of temples are far from religious and *dharmic*. Emulation and enmity, envy and rivalry have sometimes compelled men to build fresh *Devasthanams*, so much so, that in some towns we find more temples than there are actual worshippers. Therefore we heartily appeal to the learned and rich members of our community to kindly spend all that they can spare in renovating ancient images, temples, stupas and shrines, which are all hallowed by sacred and historic associations.

In conclusion, therefore, we hope that our cultured and wealthy readers would kindly contribute what they can to Sri Gomatagiri Fund Mysore, and thus earn the everlasting *punya* resulting from *Jirnodhar*.

* * *

We are very glad to note that the lecture on "Jainism" by Mr. C. S. Meghakumar, at (the Hindu High School Hall, Madras), the Second Universal Religious Conference delivered under the distinguished presidency of His Holiness Sri Sachchidananda Swami, is highly instructive and interesting. We really feel, as the lecturer seems to have felt, that the historical existence of the Jains in very remote times must be emphasised over and over again, even at the cost of repetition, in as much as even persons of great

academical qualifications are not aware of these historic facts. Moreover it is not possible for a lecturer to convince a lay audience within the brief space of an hour about the sublimity infallibility and practicability of the Great Philosophy of the Syadvadins.

It may be pointed out in passing that the lecture was heard with rapt attention by the huge audience and was very much appreciated.

* * *

We are very glad to note that Babu Chotelal Jain, M. R. A. S. of Calcutta has been unanimously elected an honorary secretary of Sri Sammedha Shikar Champapuri Digambar Jain Tirthakshetra committee. Mr. Chotelal is an enthusiastic and energetic gentleman who loves to serve the cause of Jainism above everything else. It is indeed highly in the fitness of things that the committee has honoured him with the Secretaryship. We offer our hearty congratulations to Babu Chotelal Jain for the same.

Mr. Chotelal Jain sends the following two resolutions :—

1. To H. H. The Maharajah Lokendra Sir Govinda Singh Ju Deo Bahadur K. C. S. I. Datia State.

"The Digamber Jains of Calcutta assembled at a meeting to express their profound sorrow at the sad occurence which has recently taken place in your state at Sonagir resulting in the demolition of two sacred ancient images by a body of men who have not only given high offence to our religious sentiments by their mean sacrilegious deeds but have also made themselves guilty of a criminal breach of law, while placing on record their full sense of your benevolent care shown to all the images which have hitherto enjoyed unmolested safety, express their profound indignation at the above atrocious deeds and resolve that your Highness will be requested to find out the culprits in right earnest and deal with them in a manner demanded by the gravity of their crime and hope that your Highness will maintain the tradition of even-handed justice so worthily established by your Highness's predecessors and your ownself."

2. To H. E. The Governor, Nagpur, C. P.

"The Digamber Jains of Calcutta assembled in a meeting resolved to approach Your Excellency requesting to give directions to the Swetamber sect of said community to abstain from conducting "Lep" and "Kandora" on the image of Shree Antariksha Parshwanath of Sirpur, Akola District, under the decree obtained by the Provincial Courts until a final decision is obtained from the Privy Council to which an appeal is going to be filed immediately by the Digamberis for the vindication of their legal rights over the said image and of the setting aside of the erroneous views taken by the Courts in India.

"The committee further requests Your Excellency that it is a case of Civil nature in which religious questions are involved. The Digamberis look at the actions of the Swetamberis not only as a sacrilege on their religion but also an encroachment on their legitimate rights and begs to assure Your Excellency that the image in reality belongs to the Digamberis notwithstanding the decree of the Provincial Courts which, is ambiguous on several points.

"Finally the community of the Digambaris requests Your Excellency that Your Excellency be pleased to order for the removal of the Police-guards with whose help the Swetamberis are enforcing their possession of the said image."

Need we comment on the foregoing resolution. Has not the time yet arrived when the Jains must sink their differences, end their sectarian dissensions, and forget and forgive all the sins of omission and commission which each party would like to attribute to the other and thus pave the way for a united, strong and harmonions whole. It is high time that the Jains settle these disputes about sacred places by means of arbitration boards since it would minimise much of their enormous expenses. As far as possible all such wasteful expenditure must be put to an end to by all the leading rich Jains so that their noble example may be followed by others. All the money thus saved may best be utilised in starting schools and colleges and in promoting religious and secular education among the Jains. That the Jains are deplorably backward in education is a fact too well known to all. It must be clearly understood that if the Jains want to have any voice in the administration

of the country, to which they have a right but which is unfortunately denied to them, if they want to achieve social progress and advancement, if they want to be recognised as an indispensable factor in the economic progress of our country, if they want to see that the message of Jainism reaches the distant corners of the world and if they desire to vindicate their honour as the proper custodians of the sublime culture and thought of the sages of yore, then they must necessarily pass through the enlightened portals of education. Education therefore is the bedrock on which the edifice of the future of our community is to be built.

* * *

Mr. K. L. Ajmera Jain writes :—

A meeting of the working committee of the Berar and central Provinces Jain Association was held at Raipur on 26th January, 1924 with Muni Jatanlalji in the chair. On the occasion were also present 1. Seth Chiranjilalji, Wardha, 2. Seth Gulabchandji Bakliwal, Chindwara, 3. Seth Gaindmalji Deshlaher, Drug, 4. Seth Mohanlalji Bakliwal, Drug, 5. Seth Motilalji Ajmera, Nagpur, 6. Mr. Sohanlalji Ajmera, Nagpur, 7. Mr. Nathmalji kala, Chindwara, 8. Jati Tikamchandji, 9. Mr. K. L. Ajmera Jain Jaipur.

It was resolved 1. That Muni Jatan Lalji be elected Vice-president of the Association 2. That Messrs. Gaindmalji and Mohanlalji Bakliwal be appointed additional joint secretaries 3. That the Head office be removed from Wardha to Drug.

* * *

A library of Jain Literature was opened in the Jain Temple at Kumbakonam with Messrs. A. Vasupala Chettiar and S. Ramappa Chettiar as presidents. We are sure that the laudable institution will turn out much useful work under the able guidance of such leading and respectable Jains of the place.

* * *

Mr. Ratanchand Navalchand, Hony. Secretary, Sheth Hirachand Gumanji Jain Charitable Institutions, Hira Bag Dharmasala, writes :—" 348 Dig. Jains, 22 Sw. Jains, 339 Hindus, in total 709 passengers took advantage of the Hirabag Dharmashala in January 1924."

* * *

The Jains of Meerut have resolved to hold a Rathottsavam Festival for 5 days *i.e.*, from 17th Feb. to 21st Feb. 1924. It is hoped that there will be a large gathering. The Jain Kumar Sabha has decided to hold its 6th anniversary on 19th and 20th of Feb. '24. Mr. Champat Rai, Bar-at-law, has kindly consented to preside. Many leaders are expected to be present and all are cordially invited.

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Jain students desirous of prosecuting their studies in the above University can get every possible help from the undersigned.

Information must be sent by the end of May so that the difficulty of providing lodging in the University area might be minimised.

K. J. HEGDE,

Hon. Sect. Jain Association.

B. H. N. BENARES.

The Rampaul Press, Madras.